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G. D. COLLEGE BULLETIN SERIES

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No. 2

ARCHÆOLOGICAL RECORDS of BEGUSARAI

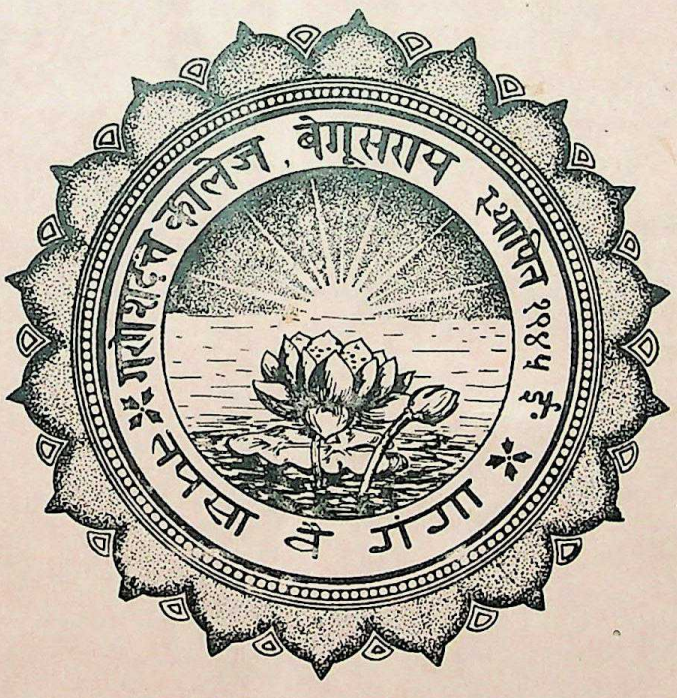
(i) Further Report on Naulagarh (with Plates).

(ii) Naulagarh Inscription No. 2 (with Plate).

(iii) A report on the exploration of Jaymanglagarh & Mangalgarh (with Plates).

(iv) Stray Finds (with plates).

(v) Lakhisarai Inscription.



Published on behalf of

THE JAYASWAL ARCHÆOLOGICAL & HISTORICAL SOCIETY

AND

MUSEUM

GANESH DATTA COLLEGE, BEGUSARAI, BIHAR

(INDIA)

By

PROF. RADHAKRISHNA CHAUDHARY M. A. (PAT.). PURANSASTRI,

President of the Society.

1952

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Introduction

We are glad to place before the Scholars our Bulletin No. 2 on the "Archaeological Records of Begusarai" on the basis of our new finds. It will not be out of place to point out that the establishment of the Ganesh Datta College had broken a new path in the field of Archaeological and Historical research in Bihar. Dr. B. B. Mazumdar, President, Hyderabad Session of the All India Political Science Congress (1951), while presiding over the second Anniversary of our society, observed—"No other college in Bihar can claim to have discovered such important inscriptions and historical records which are likely to throw light on the forgotten period of Bihar's history." That our society has done very useful work has been acknowledged by the leading historians of India. The paucity of funds certainly stands in our way. Whatever we have been able to do as yet is due to the generosity of the college authorities, who have helped us ungrudingly in the publication of our Bulletins. We now hope that the Goverment will now come forward to help the Society in its work of not only revealing the past of Begusarai but also in publishing ancient archaeological and historical records of different periods of Indian history, which we hope to discover in near future. We are sure our prayer will not go unheeded.

Our acknowledgements are due to:—

(i) The Hon'ble Sri Ramcharitra Singh, Minister, Incharge of Irrigation and Electrification, Government of Bihar, for his keen and personal interest in the activities of our Society.

(ii) Sri Ramnath Singh of Naulagarh for sparing no pains to collect and protect all objects of antiquarian value and also for generously supplying us with various finds of the locality for our museum.

(iii) Sri Bishwanath Singh Sharma, Secretary, Ganesh Datta College, Begusarai, for his keen interest in the activities of our society and for giving us clues about the various ancient sites of Begusarai.

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(iv) Principal G. D. Chakravarti for his constant help and guidance. He has been the main driving force behind the activities of our society. He headed our third trip to Naulagarh on May 25, 1952 and helped in our search for antiquities.

(v) Prof. Sachchidanand Singh, M. A., Vice-Principal and Head of the Department of History, for his valuable advice in various capacities. He has constantly helped us in our investigation and explorations.

(vi) Mr. Krishnadeva, M. A., Superintendent, Central Circle, Archaeological Survey, Goverment of India, for helping us in determining the age of the coins and the terracottas, while on his visit to our Museum on April 29, 1952.

(vii) Srimati Indulekha Devi, M. A. for her help in deciphering the inscription, Sri Ananda Shankar Chakravarti for supplying us with two copies of photographs of Naulagarh rampart and door frame; and Sri Raghunath Singh Sharma for having organised the trip to Naulagarh on May 25, 1952.

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(a) Further Report on Naulagarh

Since the publication of our Bulletin No. 1 on behalf of the society, vast materials including inscriptions, seals, coins and terracotas have been added to our museum. These finds, from Naulagarh, are really very important from the historical point of view. On the basis of epigraphic and numismatic evidences, it can be said, with some amount of certainty that Naulagarh was an important Pala administrative centre in North Bihar. It was the headquarter of Kramila Visaya. That, Naulagarh inscription is an important one, has been amply corroborated by scholars like Drs R. C. Mazumdar, A. S. Altekar and D. C. Sarkar. Dr. D. C. Sarkar has already published an article on Naulagarh Inscription in the Journal of the Bihar Research Society (Sep–December issue of 1951). Dr. Altekar is of opinion that the silver coin, published in our Bulletin No. 1 belonged to Vigrahpala. Due to our consistent effort, the site has been thoroughly explored by an expert Archaeologist, Mr. Krishna Deva, Superintendent, Central Circle, Archaeological Survey, Government of India, on April 30, 1952.

Through the kind generosity of Sri Ramnath Singh, we acquired the inscribed image for our Museum in June, 1950. Since then, various other materials have come to light. On the basis of these materials, it can be tentatively said that Naulagarh had a continous history from the beginning of the Buddhist down to the Muslim period. We have also discovered some Muslim coins from that site. The exploration of Jaymanglagarh (report published elsewhere in this Bulletin) and other adjoining sites leads us to believe that all these sites taken together constitute a great area of historical importance. The black (Gaya) stone images, ranging from the Gandhar School down to the Eastern School of Medieval Sculpture, have been discovered from Bihat, Birpur, Naulagarh and Jaymanglagarh. Full pottery pieces and huge amount of cowries etc. point to the existence of a big ancient establishment in this part of the state. For a scien-

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tific study of the whole belt we have to connect the link between two important ancient Buddhist sites, viz. Naulagarh and Jaymanglagarh. In Bulletin No. 1, it was pointed out that Birpur was the place of residence of the administrative officers and Jaymanglagarh was the religious centre. Birpur and Jaymangalagarh finds show that these places were contemporaneous with the Pala administrative centre at Naulagarh. We shall discuss below, on the basis of new finds, the continuity of the history of Naulagarh.

Both at Naulagarh and Jaymanglagarh fortifications are still visible. Naulagarh seems to have been a well-planned fort in ancient time. The construction of this fort may be traced back to the Mauryan period. As the folk-tales corroborate. these defensive fortifications were constructed against the enemy. The ruined fort[1], as it exists today, was on the bank of river Bainti and there is said to have been a lake or tank inside the fort area. It was surrounded by an artificial canal of water on three sides and the bed of that old moat is still visible. Such construction of forts is described in Kautilya[2]. This is the case with Jaymanglagarh also. It was a very well planned fort. It appears that in the construction of the fort, mud-bricks and baked and burnt bricks were used. It was a thick rampart. Clay balls have been found in abundance. The fort seems to have been in good condition upto a very late period. Our explorations have convinced us that a greater portion of the rampart has been robbed off and huge pits have been created in those parts. On the south-western side of the rampart, clay mixed with cow-dung has been found and on all other sides, traces of broken and disturbed walls are visible. In the present state of our knowledge, it is very difficult to say how this site came to be destroyed.

From the surface finds of the rampart area, we have collected and a large number of N.B.P. (Northern Black Polish) pieces, near N.B.P.

1—Vide—"Diagram" in Bulletin No 1

2- Arthasastra—Bk II, Chapters 3 and 4.

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glazed pottery pieces, grey pottery pieces, and a fine piece of polished stone. Various kinds of beads and terracotas have been found. On the basis of these finds, it can be conjectured that this site had some affinity with the Mauryan period. Mauryan period was noted for its excellence, inpolished structures and wares. Such N. B. P. Wares have been found in different parts of our country and in large quantity at Vaishali and Kumhrar (Pataliputra). Polished wares were followed by grey and glazed wares. Specimens of all such varieties are in our museum. Though much of the stray pottery finds have been destroyed, we have in our possession few pieces of N. B. P., near — N. B. P., grey and glazed pottery pieces. All these finds indicate that Naulagarh had acquired prominence during the Buddhist period. A rare Sunga[1] terracota figurine shows that it was an important seat during the Sunga period. A very brilliant Gupta terracota figure has also been discovered. Other terracotas are still unidentified (vide plates). Clay coin-moulds of two different varities are there. In one of them, we find a horse on the obverse and a rider on the 'horse' on the reverse (vide-plate in Bulletin No. 1). Perhaps, this was a coin-mould of the "horseman type". A blackstone image of Bodhisattva (-plate in Bulletin No. 1), probably in Gandhar style, has also been found. Some rare images have been noticed, but they are in possession of private individuals. Unfortunately for us, an inscribed clay ball has been lost. The inscription, on the clay ball, was "Harshavardhan Rajjan." In the absence of the exact inscribed piece, it is difficult to believe in its authenticity. Much reliance can not be placed on this lost inscribed clay ball.

We have now ample evidence to show that Naulagarh was an important centre of the Pala administration. We have already discussed the importance of Naulagarh Inscription (No. 1) of Vigrahapal III in Bulletin No. 1. It has been an established fact that Tirhut

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1—*Sunga and Gupta terracotas have been identified by Mr. Krishna Deva, Superintendent, Archaeological Survey, Govt. of India.*

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formed a part of the Pala Empire[1]. From the Monghyr Grant of Narayanpala, we learn that a part of Tirabhukti continued to be in his possession[2]. The Bhagalpur Grant of Narayanpala records, the grant of the village Makutika to the temple of Siva and Kalasapota situated in the Kaksa Visya of Tirabhukti. Till the discovery of Naulagarh Inscription No. 1, we had no knowledge about the existence of Krmila Visaya in this region. Even the exact location of Kaksa Visaya has not yet been fixed. Controversy centres round the exact location of Krmila Visaya. The earliest mention of the word Krmila is found in the Monghyr copper-plate of Devapala, wherein it is stated that it was a part of Srinagarbhukti. Dr. Sircar[3], on the basis of new inscriptions discovered in the small village of Valgudar or Varagujar in south Monghyr, concluded that the city of Krmila stood either on the very site of that village or on a site, parts of which are now occupied by the village. In the light of Naulagarh inscription No. 1, we can not preclude the possibility of one Krmila Visaya in Tirabhukti also. The mention of the word "Krmila" in Naulagarh inscription no. 1 can tentatively be taken to mean that there was one such Visaya in Tirabhukti. Further light on the Pala rule is throwu by the discovery of a big

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1. *From Tirhut, there are sufficient epigraphic sources to prove this—*

   e. g. (a) Naulagarh Inscription No. 1 (Published in our Bulletin No. 1)

   (b) Naulagarh Inscription No. 2 (Published elsewhere in this Bulletin)

   (c) Balirajgarh Inscription of Madanpala (in Darbhanga district. This inscription is still unnoticed. I have been informed about this inscription recently).

   (d) Imadpur Inscription of Mahipal.

2. *R. D. Banerjee—"Palas of Bengal" P. 59.*

3. *I. H. Q.– XXVI—No. 2 pp. 138—141*

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stone inscription, known henceforward as Naulagarh Inscription No. 2, published elsewhere in this Bulletin. Naulagarh's importance during the Pala period is established beyond doubt. From the Muslim coins, found here, it appears that it continued to be an important centre during the Muslim rule. It is mentioned as an old village in Aini-Tirhut[1]. The causes of its destruction are not known.

From what we have seen above, it is clear that a scientific excavation will yield valuable results. On behalf of our society and the College, we have done our best to bring to light this ancient site. Now we hope that the Department of Archaeology will examine this site more thoroughly and carefully and take some trial trenches here and there to assess its archaeological value and importance. The site has already been destroyed but now it is hoped that it willbe declared a protected area. Unless that is done, no protection is possible.

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1 *Bihari Lal – Aini – Tirhut P. 143*

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(b) Description of the Naulagarh Plates.

1 Earthen jar (C. 800—1200 A. D.)

2 Blackstone Slab.

2a Clay ball (these balls are found in abundance.)

3 Piece of a broken image in blackstone—a flying Gandharva.

4 Terracota—(unidentified—seems to be very ancient)

5 Terracota figurine (belonging to the Sunga period)

6 Terracota figure (belonging to the Gupta period)

7 Terracota (animal figure—Seems to be very ancient)

8 Mud and Brick Rampart—(This portion is quite distinct) Wall on this side of the fortification is visible.

9 Broken piece of a door frame in Blackstone—now lying in the garden of Bachu Babu.

10 Four pieces of N. B. P. (Northen Black Polish)—One of them is five piece and is in possession of our Museum.

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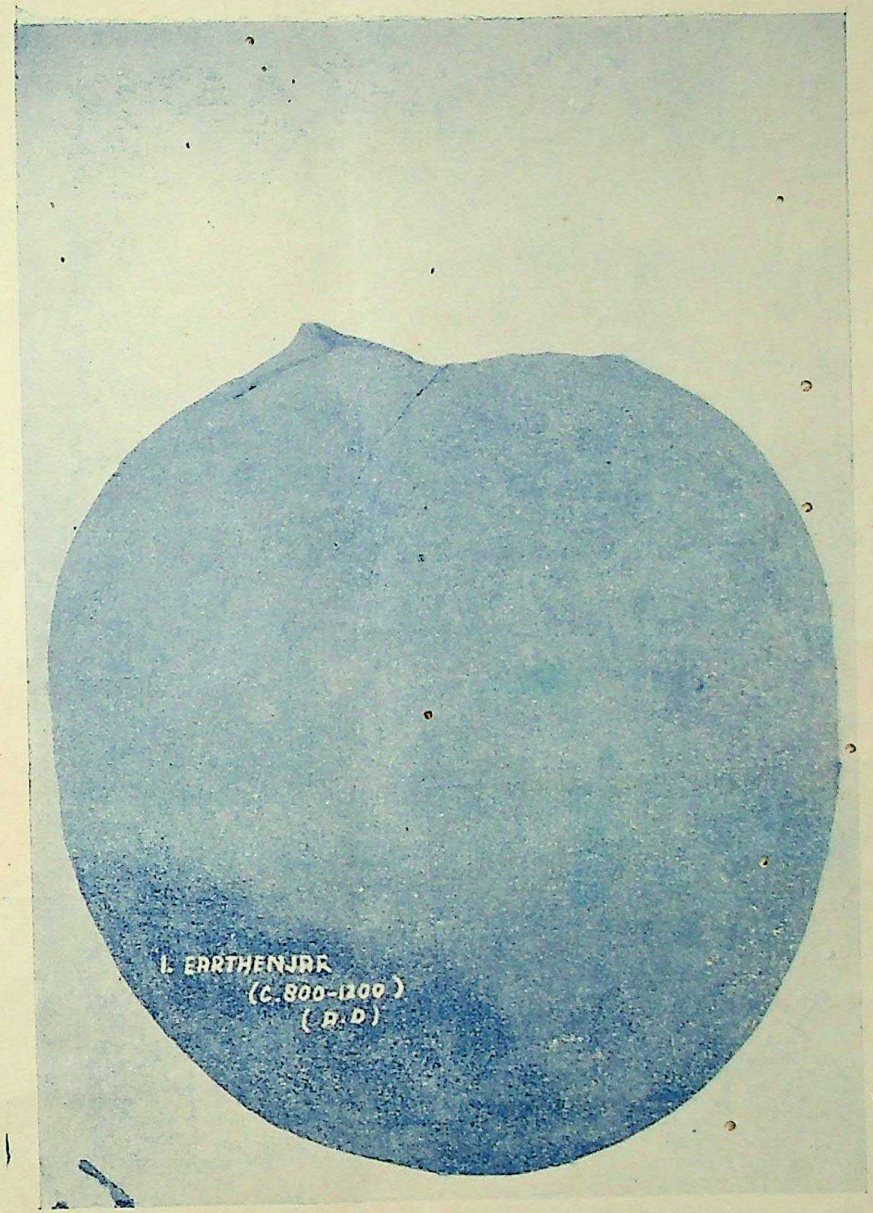

Photo by Chitrakala Studio, Begusarai.

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3. PIECE OF A BROKEN IMAGE.

4. TERRACOTA.

Photo by Chitrakala Studio, Begusarai.

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5. TERRACOTA (SUNGA).

6. TERRACOTA (GUPTA)

7. TERRACOTA.

8. MUD AND BRICK RAMPART—PHOTO—"Ananda"

9. BROKEN PIECE OF A DOOR FRAME IN BLACK STONE. PHOTO—"Ananda"

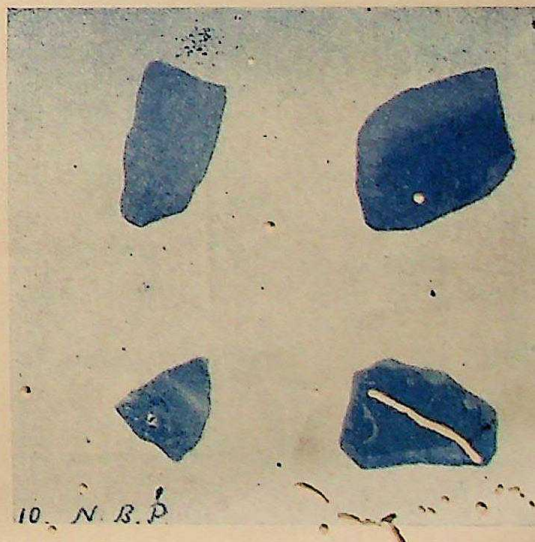
10. N. B. P.

Photo by Chitrakala Studio, Begusarai.

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Naulāgarh Inscription No. 2

1st line—Namo Dharmāy.....

2nd line—Śradhām Kārunya Sambheda Snānamastum

3rd line—(m) (ayi) Punyadhārām. Bhiksām bhujāmatyi

(s) Śamāyadha tumaksha.

4th line—(vād).....āśray manvitā. Yadabadha cha

Svāha (? or Śradhā) Kau dwau chintā.

5th line—bhā Vamada..... damal Vyavasthitāh.

6th line—Śradhyām yava (cha ?)..... yada Grhādhi

(Dhai) yād.

7th line ... ... daka ... ... Vihāra.

8th line... ... ... | Indistinct.
9th line... ... ... |

1st line—नमो धर्माय.....

2nd line—श्रद्धा कारुण्य संभेद स्नानमस्तुम

3rd line—(मयि) पुण्यधारां। भित्तां भुजामत्यि (स) मायधतुमत्त।

4th line—(वाह or वाद).....आश्रय मन्विता। यदवध (च) स्वाहा (? or श्रद्धा)
कौ द्वौ चिन्ता

5th line—.....भा वमद..... ...दमल व्यवस्थिताह

6th line—श्रद्धाया याव (च)..... ....यद गृहाधि (धै) याद

7th line—.....दक.....विहार.....

8th & 9th - Indistinct—

This Naulagarh Inscription No. 2 is another brilliant discovery and adds a new list to the already existing Pala records. The

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discovery is unnique in the sense that it gives an idea about the existence of a Buddhist Vihara in North Bihar. Unfortunately, the whole piece of the inscribed stone is not available. Some latters and words of the inscription are not distinct and hence it has not been possible for us to decipher it successfully. A tentative reading of the inscription has been given above and it is hoped that the scholars will throw more light on the importance of this inscription. Like other Sanskrit inscriptions of the Pala period, the language of the inscription is incorrect Sanskrit. It appears that the record has been carelessly incised. It seems that the purpose of this inscription was to record the erection of a monastery. There is no doubt that the whole of Monghyr district was an ancient Buddhist site and we find its reference in the writings of the Chinese travallers. Before discussing the importance of this inscription, it would be better to give a brief sketch of Buddhist monasteries in the district of Monghyr.

According to the Chinese traveller, Hieun Tsang, there were ten Buddhist monasteries and more than four hundred bretheren in Monghyr, most of whom were Hinayanists. Besides that there were twenty Deva Temples and the adherents of various religions lived pell-mell[1]. Various Buddhist sites in the district of Monghyr have been discovered. Rajaona (Lo-in-ni-lo of Hien-Tsang) possessed a monastery. Uren was an important Buddhist site[2]. All these Buddhist sites lay on the southern side of the Ganges. As yet, we have practically no information about the existence of any such site on the northern side of the Ganges (i. e. in North Bihar). We know that in North Bihar there were some important religious centres where the Chinese travellers flocked to pay their homage. Of these centres 'Sin-Che[3] temple' was the most important centre, where four Chinese travellers had come and lived. As it has been pointed

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1– Watters II– P. 178; Beal, II, P. 186

2—Wadde LL— Discovery of Buddhist remains at Uren— JASB, Part I (1892)

3—Beal—"Life of Hieun-Tsang"- PPXXII-XXXVI.

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out elsewhere in this Bulletin, (vide Report on Jaymanglagarh) this Sin-Che temple lay somewhere between the Anguttarap region (Anguttarap Janapada) on the one hand and Kusi country on the other. It appears that this Sin-Che temple was an important centre and it later on developed into a Vihara.

During the period of Pala rule, Bengal and Bihar remained the last stronghold of Buddhism. Mahayan Buddhism became a powerful international force during this period. The Pala kings were the patrons of learning and during this period various monasteris were established. Odandpuri, Somapur, Vikramsila and Nalanda were some of the important Viharas. The other famous Viharas were Traikutaka, Devikot, Pandita, Sannagara, Phullhari, Pattikeraka, Vikrampuri and Jagaddala.[1] It is accepted that there were many other smaller institutions whose names have been lost[2]. Phullhari and its hermitages are frequently referred to as a place where several Buddhist Acharyas lived and various Sanskrit texts were translated into Tibetan in collaboration with Tibetan scholars. It is said to have been situated somewhere near Monghyr[3]. Naulagarh Inscription No 2 belongs to the 11th—12th century A. D. On paleographic grounds, it can be said that the inscription belonged to the reign of Vigrahpala III. An inscription of Vigrahpala III has already been discovered at Naulagarh. The name of the Vihara in Naulagarh Inscription No. 2 has not been deciphered. The script of the inscription, any how, helps us in ascertaining the age of this inscription No. 2. We have noted above that names of various monastires are now not known to us. In Bulletin No. 1, it was pointed out that Vigrahpala III shifted his centre of activity to Naulagarh It is quite likely that the establishment of the Pala political power in Naula-

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1 *History of Bengal—Ed. by Dr. R. C. Mazumfar, Vol I. PP. 416—418.*

2 *Ibid also I. C., I, 227.*

3 *History of Bengal opt. Cit.*

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garh was followed by the the establishment of a Vihara there. The exact location of the above mentioned Phullhari Vihara somewhere near Monghyr, has not yet been settled. But it is sure that our inscription does not refer to Phullhari Vihara. The letters are blurred. Various mounds at Naulagarh, besides the fortification area, point to the existence of Viharas and other establishments. It is now for the archaeologists to see for themselves the Naulagarh site. Only by lay ing out trial trenches, the site of a Vihara can be located.

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III

A Report on the Exploration of Jaymanglagarh & Mangalgarh

In pursuance of a general appeal to all students of the college to collect information from their localities and, if possible, to bring objects of antiquarian value for the Jayaswal Archaeological and Historical Society and Museum, information reached the President about the existence of ancient mounds and images at Jaymanglagarh which lies to the north of Begusarai at a distance of about 12 miles. Prof. R.K. Choudhary, President of the Society, was deputed by the Principal on 20th April, 1952, to make a preliminary survey of the site as well as to collect information relating to its antiquity. The results of the investigation are given below which are in the nature of a preliminary report about the site. As a full scale and complete exploration of the area covering about 25 sq. miles, is beyond the resources and powers of our society, it is expected that the work will be undertaken by the Department of Archaeology and our Ministry of Education whose attention is drawn to the importance of the discovery, likely to help in reconstructing the history of a forgotten period in North Bihar. It is clear that Jaymanglagarh was the centre of historical importance since the Buddhist period. The whole area is dotted with mounds. Owing to the extreme ignorance and carelessness of the villagers, the site has been destroyed. As noticed in our Bulletin No. 1, Jaymanglagarh was the religious centre of the ancient rulers of Naulagarh. Even today it is an important religious centre and people assemble here on Tuesday and Saturday to worship the goddess Jaymangla.

The site, on which the temple of Jaymangla is situated, is known as village Jaymangalpur in the revenue settlement record. These days it is known as Jaymanglagarh. It is surrounded on all sides

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—*Messrs Ramudgar Singh, Ramsagar Singh & Baijnath Jha (iv yr students) helped us in exploring the site. Sri Kunjbehari Sharma of the Chitrakala studio was our cameraman.*

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by a moat (cf- Naulagarh) and then by a lake known as Kabar Tal (vide-plan of Jaymanglagarh). This lake is about 8 miles in length and 2 miles in breadth. In ancient time this lake had connections with the rivers Ganges, Gandak and Kamla. There was an island known as monkey island. The whole area was a big Jungle, but there is no jungle now. Mounds have been levelled and they are now used for agricultural purposes. Bricks of various dimensions and a number of clay balls (cf. Naulagarh) have been found. Traces of brick structures here and there and the stray finds, noted below, confirm our belief that it was definitely a fort in ancient time. Tradition asserts that it was a fort of king Jaymangal.

I Its association with Mangalgarh:—

Jaymanglagarh is very close to another ancient fort, Mangalgarh in the Samastipur Subdivision of Darbhanga district. Mangalgarh is situated at a distance of fourteen miles to the east of Jaymanglagarh. Traditionally Mangalgarh and Balrajgarh (where there is also a Pala Inscription) had some connection with each other. The ruler of Mangalgarh is said to have been a powerful monarch and a contemporary of king Asoka At Samastipur, I was told that few years ago some Punch-marked and Gupta coins were found out from Mangalgarh area. Inspite of my best efforts I could not procure even one of them. These stray finds at Mangalgarh point to its antiquity. The king of Mangalgarh is said to have extended his sphere of influence up to Jaymanglagarh. Punch-marked coins of Mangalgarh and cast coins, found at Jaymanglagarh, lead us to believe that these two sites were counected with each other during a particular period.

II Facts concerning the fort:—

(i) The Kabar lake, which surrounded the fort on all sides, had connections with the Ganges, Gandak and Kamla.

(ii) The moat, round about the fortifications, had a regular supply of water from the Kabar lake. The aim was to ward off the enemy (cf. Naulagarh fortifications).

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(iii) Inside the fort, there were various brick structures of different types. A portion of that brick structure, though completely destroyed, is still visible–(vide–Jaymanglagarh plates)

(iv) It was reported to us that in course of digging the land for agricultural purposes, plinths, roofs and other structures were discovered. Either they have been destroyed or filled in–we did not find any trace of the same in course of our exploration.

(v) A regular brick wall was also discovered but that has already been destroyed. Jaymanglagarh bricks are exactly of Naulagarh type.

(vi) Inside the fort, there was a temple.

(vii) That particular temple is said to be a shrine dedicated to Goddess Jaymangla. The temple is believed to be very ancient and considerable sanctity is attached to it even today.

(viii) In ancient time it was overgrown with forest.

III Folk-tales about Jaymanglagarh—

Goddess Jaymangla is regarded as one of the important 'Pithas' of India. When and how this 'Pitha' came to be established here is not exactly known to us. The site of Goddess Jaymangla is mentioned in Mithila-tattva-Vimarsa and Mithila Darpan. Jaymangla is mentioned in Mithila Mahatmya, Brahma Vaivarta Purana, Devi Bhagvata and Pran-Toshini. It is believed that Lord Shiva killed Tripura Raksas and established this 'Pitha' here. From folk tales we gathered that at Jaymangalgarh and Mangalgarh were allied sites and, were in possession of one king named Mangala[1]. It is said that king Mangala was harassed by Asoka. We further learn that Raja of Balrajgarh destroyed Mangalgarh. As no other authentic history is available as yet, of these sites, it is difficult to ascertain the truth

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1 *I was told by the Panda, Sri Luro Jha, that one Mangal is refered to as king in Devi Bhagvat. I have not been able to verify this fact as yet.*

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out of these confusing statements. The folk-tales would have us believe that Raja Mangal established this 'pitha', and named the Goddess Jaymangla. We gathered another piece of information from the Panda and that is given below.

In the year 1936-37 a Siamese Buddhist traveller visited Jaymanglagarh. The traveller pointed out that in ancient time the Buddhist travellers from China and Siam used to flock here, because in those days it was a sacred Buddhist place. That traveller had also come to pay visit to the sacred Buddhist shrine. According to that traveller, Jaymanglagarh, later on, became the centre of Tantric Buddhism. He stressed on its being an important Buddhist site and in support of his argument he quoted reference from the Siamese Buddhist tradition. He also pointed out that there were Chaityas and Stupas at Jaymanglagarh (vide Daitahadih—four very well-preserved mounds—in the plan of Jaymanglagarh). Jaymanglagarh is even today regarded as an important centre of Tantric cult and Tantricks come here from far off places. Once a Bengali and a Nepali Pandit came and lived here for three years. From the folk-tales at Naulagarh it appears, that Jaymanglagarh was the religious centre of the rulers of Naulagarh. Since the days of Hindu rulers, the Pandas of Jaymanglagarh have enjoyed rent-free land and some emolument for the maintenance of the temple. There were some copper plates with Pandas but those are now lost. As late as the last decade of the 18th century, the Pandas got a Sanad from the Muslim ruler. During the time of Permanent Settlement, the area was declared rent free. There is no doubt about the fact that Jaymanglagarh is an ancient site and needs further exploration. Various blackstone images have been found there.

IV History based upon stray finds—

Nothing tangible can be said on the basis of what we have seen above. Coins, cowries, beads etc. have been found in abundance here and there. An inscribed gold plaque was found but that in now missing. On the basis of stray finds a tentative history can be

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reconstructed. From the archæological standpoint the site is very promising. On the north eastern side of the mound there are four distinct mounds (vide-plates—) called Daitaha Dih. On examination it appears that one of them is a Stupa and the other seems to have been Chaitya—(vide plates). These mounds are undisturbed and well preserved.

In the Buddhist literature, the area of North Bhagalpur and North Monghyr was known as Anguttarapa. It was a small 'Janapada' and this area is even today represented, linguistically by the eastern variety of Maithili[1]. Prior to the Aryan expansion, these people had developed a non-Vedic and non-Aryan culture. Vedic culture had extended upto Mithila and made sufficient progress during the hey-day of Janaka dynasty. Later on Videha was converted into a republic. Vaishali grew into prominence and Buddhism became a driving force in this part of Bihar. Anguttarap seems to have been an important Janapada. The stray coins and beads of Jaymanglagarh confirm our belief that it was an important Buddhist site. Some cast coins have been found and they are in possession of our museum. We know that the earaliest copper coins were cast as early as fifth century B. C. Nearchus says that the Indians used only cast bronze but not hammered[2]. The casting of coins was a very ancient practice in India. These coins are for the most part anonymous and as such it is very difficult to assign them to any particular reign. But these coins belonged to a period ranging from 5th century B. C. to 2nd century B.C. Such coins were found in abundance but have been either lost or misused. Some of them are in the possession of Panda, Sri Luro Jha.

These stray finds are certainly helpful in ascertaining, at least, a period of our history. It continued to be a centre of Buddhism for a pretty long period. Tradition asserts that a large number

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1 Vidyalankar & Mehta—Bihar—P. 12

2—Strabo xv, c. 716

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of Chinese and Siamese travellers visited this place. As far as we know the following travellers[1], besides Hieun-Tsang, visited North Bihar.

(i) Hiuen-Chiu (Indian Name Prakāsmati) spent his time in Sin-Che temple and other temples and returned by way of Nepal and Tibet.

(ii) Taou-Hi (Indian name—S..dev) dwelt in Kusi country.

(iii) Sin—Chiu (Charita Varma) lived in the Sin-Che temple.

(iv) Chi-Hing (Prajnadeva) visited Sin-Che temple.

(v) Tang—visited Vaishali and Kusi country.

(vi) Hwui-Lun (Prajna Varma visited Sin-Che temple. The exact location of Sin-Che temple has not yet been rightly identified. It can be conjectured that this temple was situated somewhere between Vaishali and Kusi country. As Anguttarapa region lay between Videha on the one hand and Kusi country on the other, this Sin Che temple must have been situated somewhere in Anguttarapa region and must have been an important Buddhist shrine. Travellers from far-eastern countries flocked to this shrine and stayed here for religious purposes.

Some very fine blackstone images of the Pala period have been discovered at Jaymanglagarh (vide—plates & their description). Images of Varaha, Badri Narayan, Ganga, Shiva-Parvati etc. and one very fine designed column in blackstone are some of the best specimens of plastic art and also of the Eastern School of Medieval Sculpture (c. 800–1200 A.D.). The iconographists will certainly throw more light on the importance of those images. This discovery shows that like Naulagarh, Jaymanglagarh was also an important centre of historical importance during the Pala period. It seems probable that after the Pala period, Jaymanglagarh became an important centre of Sakti cult. Tantric cult was a continuation of Tantric Buddhism. 'Pitha' came to be established later on.

1—*Beal* - "*Life of Hieun-Tsang*" P. P. *XVII—XXXVI*

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The Pandas were granted rent-free land for the worship and maintenance of the temple. They held it rent free during the Hindu and Muslim periods. The Pandas are in possession of three Sanads (vide-plates) dated 1794 A.D. One of these Sanads states that one Sheikh Rafi had dislodged the Pandas. They got it from the Emperor once again and in the sanad, in question, it was reiterated that the Pandas had been enjoying that area rent free since time immemorial and as such Sheikh Rafi had no right to dislodge them. Prior to that in 1793, when the Permanent Settlement was concluded, Jaymangalagarh was allowed to remain reveneue-free and the government made an annual grant for the purpose of feeding monkeys and keeping alight a lamp which burnt day and night in the temple. In 1852 it was discovered that the light had been extuiguished and monkeys had not been fed and the money was appropriated by the priest. This annual grant for that purpose was stopped in 1852.

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Description of the Plates

Plan of Jaymanglagarh—a Diagram.

(i) Varaha-It is in black stone. It illustrates boar incarnatory form of Vishnu. It is carved on a stone slab. It is one of the best images of Varaha incarnations. The head alone is that of a boar while the other portion of the body is human. The form is peculiar and the earth goddess is placed on the left shoulder of the god. This image may be placed in the 10th—11th century A. D.

(ii) Badri Narayan-a rare of this type in blackstone and can be tentatively placed in the same century.

(iii) Piece of a broken image (in blackstone) now kept under a tree without any protection seems to be badly damaged.

(iv) Designed Column—one of the rare finds. It seems to have been a part of a big designed column. It is in blackstone and is one of the finest specimens of the plastic art. It can be placed in the 11th—12th century.

(va) Shiva -Parvati
(vb) Ganga
} These two blackstone images are now in the house of Dr. Ganganath Jha and are worshipped daily.

The image of Shiva-Parvati is important. Parvati with her right hand placed on the right shoulder of her consort is seated on the Sukhasan pose on the left thigh of Shiva. Shiva closely embraces Parvati with front left hand. This image is frequent in regions where tantric cult originated and developed to a great extent. The tantric worshippers concentrate their mind on Devi as sitting on the lap of Shiva. Vahanas are also visible. This may be placed in the 11th—12th century.

The image of Ganga is also a rare acquisition. Ganga is seen here standing on her vehicle (or Vahana). It may be placed in the 10th—11th century.

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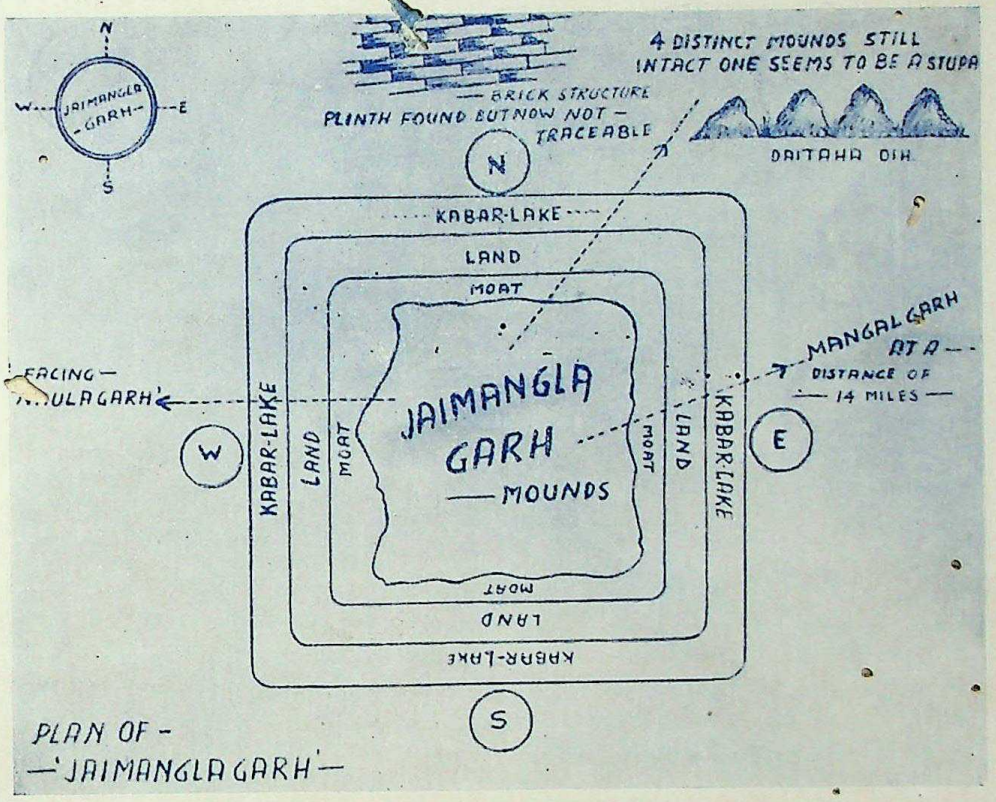

Photo by Chitrakala Studio, Begusarai.

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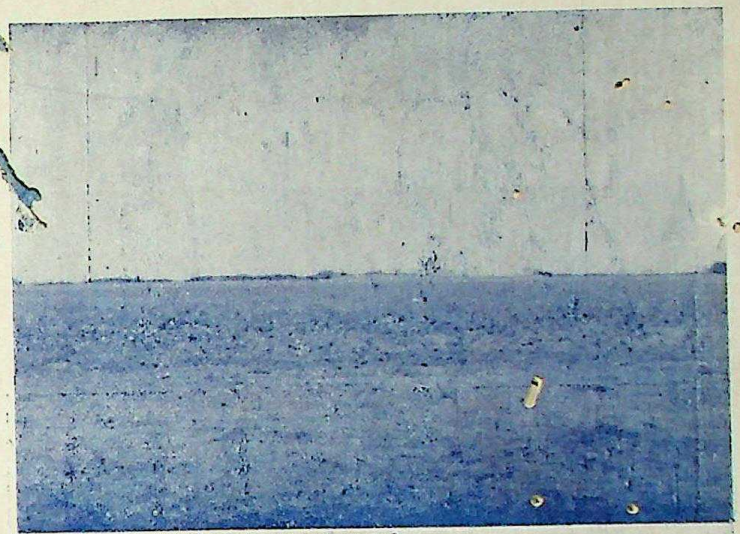

MOUNDS VIII A. (4 BIG MOUNDS)

BRICK STRUCTURE VII

MOUNDS VIII B. (JARMANGARH MOUND)

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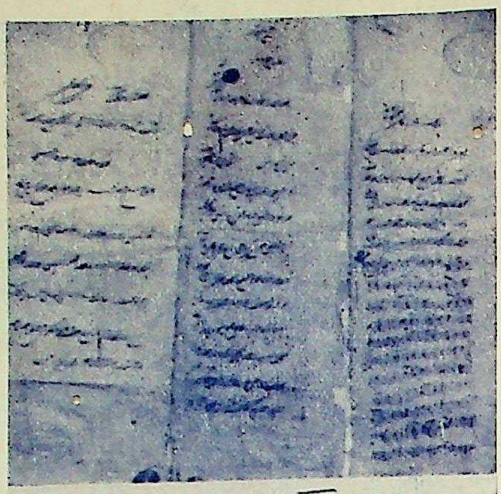
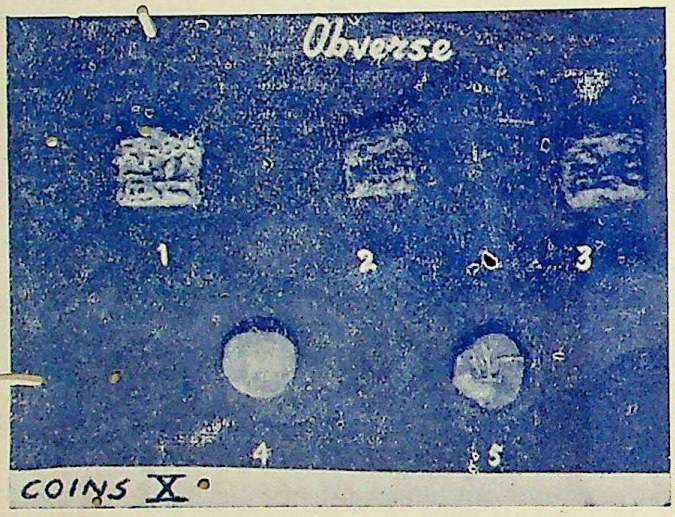
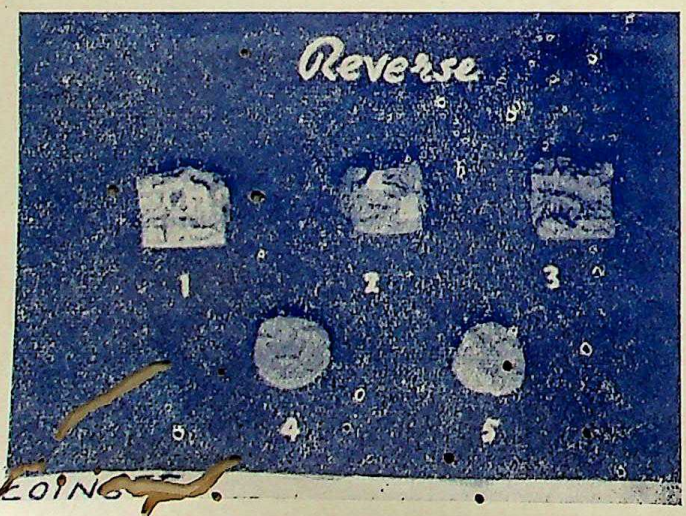


SANAD IX.



COINS X



COINS

Photo by Chitrakala Studio, Begusarai.

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(vi) Image of Jaymangla Devi—the lower portion of the image is in blackstone and the upper portion seems to have been added later on. This is believed to be very old.

(vii) Brick Structure—A big wall was discovered here in course of ploughing the land. The wall has been robbed off. A few brick-structures are there.

(viiiA) Jaymanglagarh mounds—(view taken from the northern side of the moat).

(viiiB) Four big mounds also known as Daitaha Dih-One of them is believed to have been stupa.

(ix) Various kinds of beads.

(x) Cast coins-obverse & reverse.

(xi) Three Sanads, in Persian in possession of the Pandas, dated 1794.

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IV

Stray Finds

No. 1 and 2 are from Birpur.

(i) Pieces of broken images. These two seem to have been parts of big images. They are in black stone and can roughly be placed between 800 and 1200 A. D.

(ii) Two full pots of practically the above age.

This image is from Bihat, the village of Hon'ble Sri R. C. Singh, Minister-in-charge of Irrigation and Electrification, Govt. of Bihar.

(iii) A small black stone image. It has not been possible for us to identify this image but that it belongs to the Gandhar School is evident from its head-dress. It can roughly be placed in the Gupta age.

This image is now in possession of Sri Bisheshwar Narain Singh of Begusarai.

(iv) A very fine image of standing Buddha with the image of Buddha on all sides in various mudras. There is an inscription at the pedestal. It is the famous Buddhist mantra.

"Svasti ye dhamma hetu prabhava hetun (=Tesan) Tathagato hyavadat (=Tesan) cha yo nirodh evam vadi Mahasramanah"—

Meaning— "Blessings—Those functions that are born of causes—The Tathagata indeed knew that causes and that restraint of these too, the great Sraman saying thus"—

The script of this inscription belongs to the 9th century and the language is Sanskrit. On purely paleographic grounds it can be placed in the ninth century A.D. This image is important as here we find Buddha in various mudras.[1] We know about the following mudras of Buddha and the present image represents most of them—

Forms of Mudras— (i) Standing Buddha-Abhaya Mudra (Assuran-

1 *Banerjee-Iconography*

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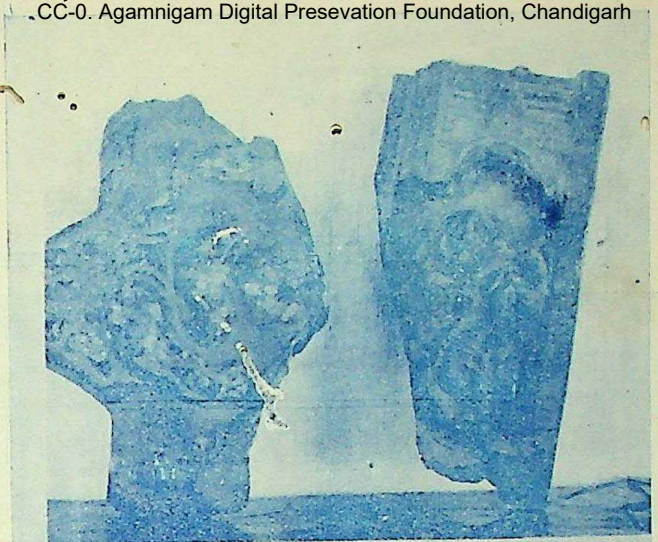

1. PIECES OF BROKEN IMAGE. (BIRPUR)

2. POTS. (c. 800-1200 A.D.) (BIRPUR)

2. BLACK STONE IMAGE. (BIHAR)

Photo by Chitrakala Studio, Begusarai.

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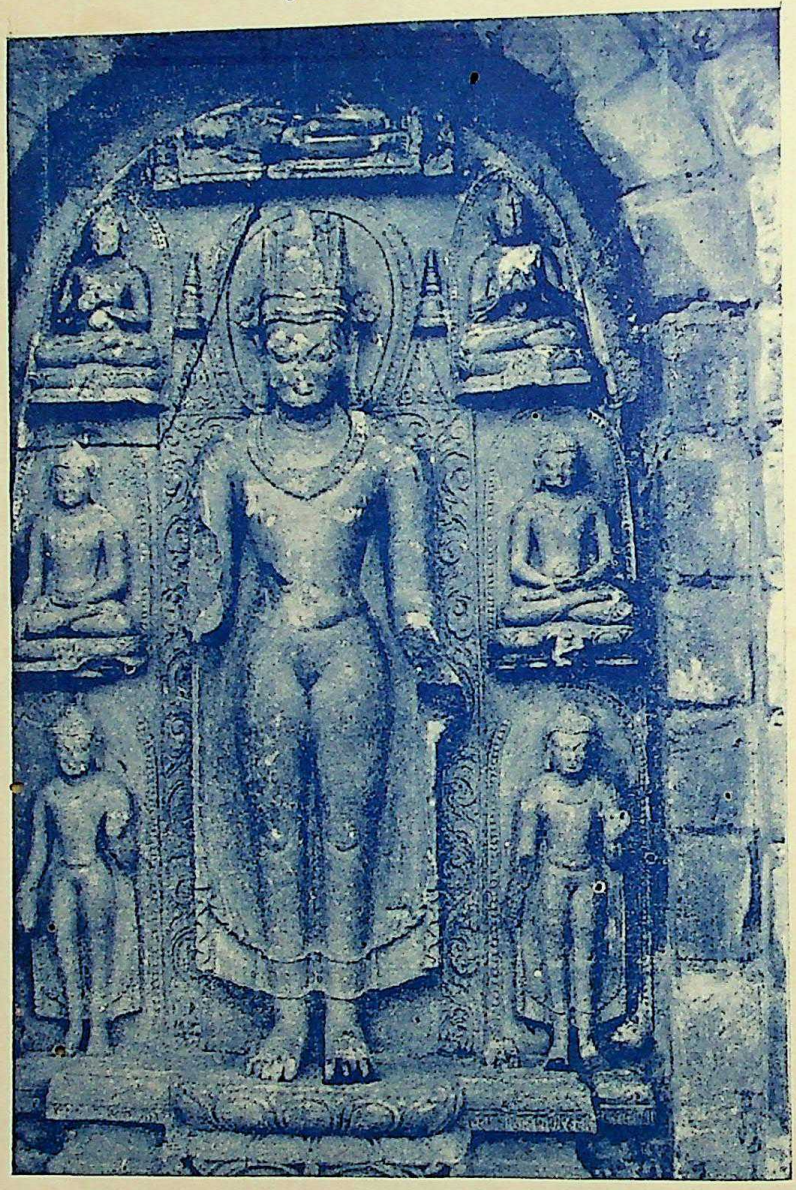

Photo by Chitrakala Studio, Begusarai.

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ce) hands with fingers raised upwards is turned to the front. The main image (the image in question) seems to have been in Abhaya Mudra, but as both the hands are broken, it is difficult to say anything with certainty.

(ii) Bhumisparsa mudra—touching the earth, in which the left hand rests on the lap with palm outward, and the right touches the seat below. (This mudra is seen in our image)

(iii) Dharmachakra mudra—in which Buddha's hands are depicted or preaching the Law—a combination of Jivan and Vyakhyan mudras, the left being in the former and the right in the latter poses.

(iv) Dhyan Mudra—(Meditation)—in which the palm of the right hand is put in that of the left hand and both are placed together on the crossed legs of the seated image—(This mudra is also seen in our image)

(v) Jivan Mudra Knowledge)—in which the tips of the middle finger and of the thumb are joined together and held near the heart with the palm of the hand turned towards the heart—(This mudra is also seen in our image)

(vi) Suchi Mudra—in which the index finger is stretched out, the other fingers being bent and the hand is usually held down (seems to be in our image also—as it is disturbed, it is difficult to ascertain)

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(vii) Varada Mudra—(Conferring boom) in which hand is held down with palm outwards.

(viii) Vitarcka (Discussion)-- or Vyakyan (explanation) in which the tips of thumb and the fore-finger are made to touch each other. The palm of the hand is made to face the front.

A similar image, in blackstone, with the same inscription is preserved in the village Samho. It is now worshipped by the villagers.

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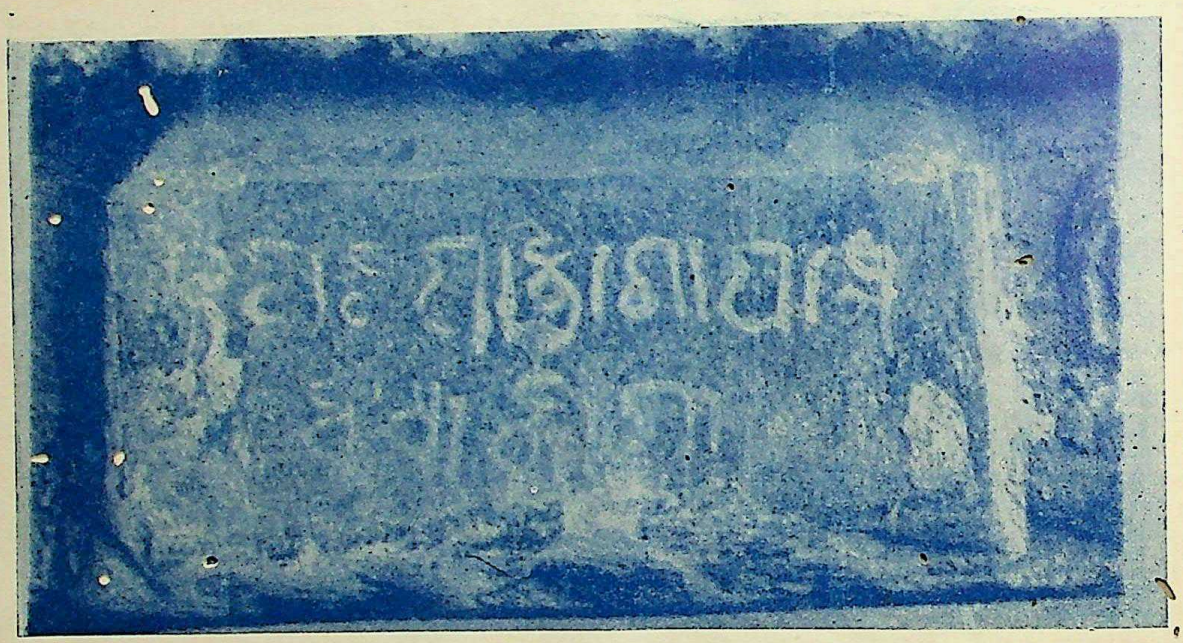

By Courtesy —Curator, Ashutosh Museum, Calcutta University.

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V

Lakhisarai Inscription

(A rare inscribed image of Avalokiteshwara)

We are very much grateful to Sri Deva Prasad Ghosh, Curator, Ashutosh Museum, Calcutta University, Calcutta, for having kindly supplied us with a copy of the inscription, incised on a rare image of Avalokiteshwara[1], found in Lakhisarai (District Monghyr) This image was collected by Late Rai Bahadur Hem Chandra Basu of Monghyr and was later on removed to Ashutosh museum. We have called it by the name of 'Lakhisarai Inscription', because it was found there near the Kuil river. The Avalokiteshwara image in black-stone is regarded rare because of various considerations. Its iconographic value has already drawn the attention of the scholars. A little discussion on its iconographic considerations will not be out of place here.

Avalokiteshwara is all compassionate Bodhisattva. It looms large in the varied and extensive pantheon of the Northern Buddhists as a Boddhisattva emanated from the Divine Buddha. "Ava" signifies active energy. Thirty-one Sadhanas are devoted to the worship of his different forms.[2] From the standpoint of iconographic considerations, the present image is rare. It is one-faced and a seated. The Pala rulers were Buddhists and Buddha was regularly invoked. The invocation indicated the new ideology of Buddha and Boddhisattvas in the most developed Mahayan form. Various types of Buddhist images came into being The image of Avalokiteshwara was an important feature during this period. Mahayanism influenced the Vaishanavite art and there was a blending of the older Bhagwat class of Vaisnava images and the Lokeshwaras of the later

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1 *Modern Review—May 1951—P. 377*

2 *B. Bhattacharya—PAIOC II, Calcutta—1922, PP. 285—86; cf. Sadhanmala.*

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Mahayan School of Buddhism.[1] The present image is in black stone. The chiselling as well as modelling is superb. The donor is seen at the proper left hand at the bottom. Its rarity consists in the "pose of the palm with lotus mark in relief". The figure of the Dhyani Buddha at the top is distinct. Its finish and decoration can be tentatively assigned to the 11th—12th century A. D.

The inscription, on the pedestal, is not very distinct. At places it is blurred. A tentative reading is given below—

1st Line— Om... ... Gopale ... ...

2nd Line... ... (Skan ?) dha dharini ... ...

The character of the script is proto-Bengali of the 11th—12th century and "G", "DH" "R", "P" are distinctly of the 12th century A. D. On paleographic ground it can be ascertained that the inscription belongs to the 12th century A. D. The inscription does not clearly show as to which of three Gopalas can this be attributed. This is generally the case of all such Pala records where there have been two or three Kings of the same name. The script as well as the image, considered from the artistic and sculptural point of view, helps to locate this inscription somewhere in the 12th century A. D. and assign it to the reign of Gopala III[2]. By the time of Gopala II, the Pala Empire had become weak and it was on the breaking point. Scholars are divided about the actual state of affairs obtaining during the reign of Gopala III. Even Ramcharita does not give us any valuable information about Gopala III. Opinions are conflicting about the actual strength of the Pala Empire during this period. The various powers had raised their heads in different parts. Vaidyadeva assumed independence. East Bengal passed out of the hands of the Palas and the Karnats and the Senas established their authority in Mithila and Bengal respectively and

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1 *R. D. Banerjee—"Eastern School of Medieval Sculpture"—P. 96.*

2 *Gopala III (1125—1140), on the basis of accepted chronology.*

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the Gahadwals advanced upto the district of Patna in 1124 A. D. In 1146 Govinda Chandra Gahadwal was in occupation of Monghyr[1]. It is probable that Gopala III was in possession of Monghyr prior to 1146 A. D. Nothing positive is known about the reign of Gopala III, but it is a fact that he was a weak king. It seems that the Gahadwals took advantage of the weakness of the Palas and after Gopala III's reign captured Monghyr and held it temporarily, because we find that Madanpala recaptured Monghyr in 1154[2]. Gopal III's reign extended upto Lakhisarai near Kiul river. I am inclined to believe that the inscription referred to, belongs to the reign of Gopala III.

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1 *EP. Indica - VII. 98 (Lar plates)*

2 *Jaynagar Inscription of Madanpala—A. S. R. III. 125 & also a new inscription of Madanpala, discovered by Dr. D. C. Sarkar and published in the Asiatic Society of Bengal (1951)*

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